/188 cont./

361 [162] [622] Tŭmănăkū́ (said to have died in September 1908), João III, Alfredo, Cyriãki-Cadete (Cyriãki moved to the mouth of the Tapirapé in September 1908), village on the mouth of the Tapirapé, village of the chief João II, José, Fŏtū́nă, Ilk, village on the Izabel Morro, Cadete João, village of the deceased Cincinati. The villages are divided into three groups and an [484] [622] [578] outlying settlement: Walata lives four days' journey (the days' journeys are calculated for the descent in a rowboat) below Crisote, since he is hostile to all the Karajá and therefore is duly feared by them; in the fall of 1908, however, there seems to have been a reconciliation between them. Crisote also lives somewhat isolated, namely, a full day's journey below Tumanakū. From Tumanakū to José there is a string of villages; the average distance between them is a three hours' journey. Only the village on the mouth of the Tapirapé is a trip of four or five hours away from either of the two neighboring villages. Between José and Fotuna there is a distance of one and a half days' journey; then the villages again follow at shorter distances.

[622] A branch of the north horde is the Karajá village of Chief Kŏrŭmărḗ along the river on Bananal, located a day's march to the east from the village of José. /Pl. 38 appears here./

361 [162] [103] /189/ The south horde lives from the Rio Crixá to the Rio Vermelho in eight fixed settlements: on the Lago Luiz Alves, below and above the Rio Crixá, on the Lago de Café, in São José (ãũwĭ), just above São José (hõlĕnẽ́kă), just below the Rio de Peixe (šĭšắ), on the mouth of the Rio Vermelho above [484] Leopoldina (šĭšămãdŏ́). These villages, too, are divided into several groups: three villages lie on the Rio Crixá at a distance of about three to four hours' travel apart. The village on the Lago de Café is midway between Rio Crixá and São José and is [103] about four to six hours of travel in distance from the two. Near [484] São José there are two villages: šĭšắ is one and a half days' journey away; šĭšămãdŏ́ is two and a half days' journey from [621] šĭšắ. šĭšămãdŏ́ is an outlying settlement that has existed for

[TEXT Continues on P. 62]

/203 cont./

361 The houses in general are oriented in such a way that one long side faces northwest, north, or northeast, thus providing shade.

[592] [340] Each house is occupied by only one family; to each house there generally belongs a mat wall, a supply stand, and one or two hearth areas.

[346] The mask hut lies away from the village, at a distance of about 200 meters.

621 The villages of the Karajá are small; many consisted of only one or two houses, the largest of eight huts (1). Ehrenreich be-

1. Rufino has already reported that the villages of the Karajá have only eight to ten huts on the average. Rev. trim. 10, p. 208.

lieves that this dispersion must be traced back to a lack of means [511] of subsistence. This is scarcely to be assumed, since there is sufficient food, especially fish. In my opinion, it is conditioned first [578] by the many disputes that seem to prevail among the families of [571] the Karajá and lead to the departure of some of them, and then by the prevalence of personal attitudes concerning the feeling of sociability; many families live permanently isolated in one place because they happen to like it there.

It is noteworthy that the villages decrease in size from north [166] to south. This may be explained by the direction of migration of the Karajá: the bulk of them still live in the north; toward the south, the first to be sent are advance groups, which, of course, are small in number.

361 484 On journeys the Karajá pitch camps of mat roofs or walls, in the shade and shelter of which they live and sleep. The walls are, of course, oriented in such a way that they provide as much shade as possible and as long as possible; hence they usually stand approximately from west to east, and likewise arranged in rows (Pl. 13, Ill. 1). If a village is moved, the Indians live under mat walls until the houses are erected (Pl. 41, Ill. 2).

221 361 The villages do not remain permanently in one place. During the dry season, the Indians live on the sandbanks of the river, which,